

were discovered, seized, imprisoned, and secured irreversibly doomed to be carried back to bondage. The law, the inspired scripture of the unwise judge, was decidedly against him; the slaves were dispensed among the people, and the question of their right to wash a man clean, and the possibility of perpetual cleanliness in a dirty world; the clergy, with averted look and quickened pace, passed by on the one side; the world was awaiting an answer on what topic; and many a soul, really safe from slavery, and dexterous in his vaginismus from the effort for freedom; and a few soul-hearted men and women said, "poor fellow," (as they would of one whose eyes were knocked out) and who might therefore be a slave?—and then went about their ordinary business.

While these things were going on, some abolitionists said to themselves, "Possibly something may be done. Let us try." It's always something to do. We've got the law on our side. Let us use every effort, and leave no soul unmoved, to relieve this most unhappy fellow-creature." They did what they had said. They published a newspaper; they held meetings; they sent resolutions, and by so doing compelled the whole nation to do likewise. Their weapons exposed the wickedness of the legal functionaries, watched every step and movement of the enemies of liberty, and said, every man to his brother, sister, wife, friend, neighbor, and cousin, acquaintance: "Harken! Here is the end of the slave that is among us; the slave, that without crime, is imprisoned in our jail!" It is your business and ours, to do all that can be done to rescue him. The time is nigh, and the power of the community will be exerted to assert a powerful influence upon the slaveholder, the sheriff, the jailor, and their associates; and now the fugitive chattel who, a month ago, stole secretly into our city, with fear and trembling, will walk streets in open day, no longer a slave, but a man.

Much has been done by trying. Let us take courage by our success, and try again. But not only when the bondman comes to our very door, for shelter, when he is cast out by every slaveholder, while a single bondman remains within the territory of the United States, uniting vigilance and incessant effort are required by our duty as good citizens alone; while the broader claims of philanthropy and Christianity, will forbid us to let pass until the whole world is freed from the stain of slavery.—C. R. W.

From the Friend.

WHO WANTS SUGAR AT SUCH A COST?

I can article in the Bacon River Gazette, a Louisville paper, headed "Sugar vs. Cotton," published in 1839, and entitled "The Slaveholders' Slave-labor of sugar in that State," is the following remark: "The rigorous measures about to be enforced against the African slave-trade, will probably enhance the price of slaves in the Spanish islands, and in the West Indies, of light complexion."

The natural increase of the slaves in Cuba falls far short of the demand, on account of the excessive hard labor to which they are subjected; the men being worked during eight months of the year, twenty hours a day, and the women, considerably shorter lived. Everything seems to be in favor of the sugar planter, and bids him take courage!

I doubted the extent of the atrocious oppression from indulgence in this cold argument until I met him, and heard his words, and saw his eyes. The Doctor, who had splendid facilities for information, estate, to say on slavery; and he assets regarding it. "But where, you ask, are we, or overseer or overseer of a master?"—I then said, "If there be depends not on the will of God, and ought, therefore, to be abolished, you will probably dissent, and set me how I think, it is contrary to the will of God." The question is a fair one. I answer, God has given to man a sense of right and wrong, and by which we clearly and unequivocally ascertain, in multitudes of instances, whether a particular act or practice is or is not consistent with the divine will. This faculty teaches us that it would be morally wrong in me to steal one of your children, and sell him in the slave market. You need no reference to your Bible to determine the moral character of such an act. But should you recur to the holy volume, and there find a similar act recorded without comment, you would say it derived no sanction from the silence of the sacred historian. If, on further examination, you should find instances of child-stealing expressly commanded by the Almighty, you would reasonably conclude that His is just and right in all His ways, and can, at will, dispose of the creatures of His own hand; but you would still maintain, that He bad given no authority to steal your children.

You may reply, that I do not know that slavery is contrary to the will of God, because no commandment to that effect is given in the scriptures. Now you question me, "Is it not perfectly, in an unnatural state?" But let them die, who are past their prime. Men who are worked by night and day, some poor or other, live not to be grey,

Sink into the earth—sink—sink—drop and die. And leave the Country—batch to batch;

There's stock abundant in their batch to batch;

Thanks to the banner of the stripes and stars! You know not how the want of sleep

Breaks down their bones, till they are so cheap!

Four hours of rest in time of famine five.

Or six long months, and few indeed will thrive.

With two months of unmitting toil,

Twelve in the field, twelve in doors to boll

Or bring the cane, believe me, few are bold.

But life is cheap, and sugar, sir, is gold.

As careful owners use their costly hacks;

Or masters give in their opinion, that on the

sugar estate the annual mortality is about ten per cent. After this statement.

"That tells a tale of maledict largely done."

Who wants to buy Havana sugar?

From the American and Foreign Reporter.

LETTER FROM JAMAICA.

The following is an extract of a letter from Rev. Julius O. Beerslee, an Am. Missionary, laboring in the Island of Jamaica, to the editors of the N. Y. Evangelist.

Bangor, Jamaica, W. I., Oct. 14th, 1842.

The first of August was commenced, as usual, by holding frequent religious services, and the week, at the several sabbaths. On Monday, the first day of the fest, a sermon was preached to the people, and the benefits of emancipation, both in a temporal and spiritual sense, were presented. Several expressions of their gratitude for the great boon of freedom, and of sympathy for the slaves, were discussed and unanimously adopted. The people, however, were more interested upon the resolutions, and enumerated more blessings and benefits, personally received, than a slaveholder could well conceive of. One spoke of the slaves that he had in his limb, of his feet being pulled from the stocks—of his being flogged with thorn whips being laid aside, and the more insidious stimulus of gold and silver being substituted as instruments of torture. Another spoke of the facilities of education now afforded the slaves, and then said that this little son and that little daughter could now take the Bible and read them God's word, and that the privilege was granted of worshipping God under vine and fig-tree, with none to make them or their parents afraid of their master. Others told of possessing lands owned originally by their masters and tilled by them as slaves of the comfortable dwellings they had erected, and the fine horses they were enabled to buy, yet another class, just uttering the brunt of the bridle, never ceasing to joying nor anticipating much of earthly happiness, rejoiced in the prospect before their children, could say from the heart, "We thank God, we free before death."

But we have a more substantial testimony of gratitude, than mere words. Notice having been previously given that a debt of \$63 still remained against the institution, they came with their offerings, and the money was paid on the spot. Thus our station was put on firm footing, and a heavy burden rolled off us, under which we have labored for more than three years.

We are greatly cheered in our work, by the increased interest manifested among the people, for the acquisition of knowledge. A number of the members of the congregation having expressed a desire to devote a portion of each week study, it was deemed advisable to make a beginning, not knowing where to start. The young men, and those assist in other labors, leaving room to the old. Lord willing, this plan was carried into effect in August, and the young men having supplies to pay rent, and being regular regularity of attendance, the school for the first instruction, to Friday and Saturday, the last four days required for labor by their employer, was successfully interrupted.

We were surprised on the first day that the school was opened, at seeing seventeen young men, from one-half to three-fourths of adults, who, however, we have been greatly disappointed. Some have left, and others have been added, so as to make our present number twenty-five. The interest manifested by the young men, and the sacrifices made to secure regularity of attendance, has been a source of great pleasure in learning, and much encouragement, and decided progress in learning, and much cause to feel that permanent arrangements should be entered into to furnish the facilities of a thorough course of study. The adult evening school, and Sabbath school are hand-to-hand to this work, and will enable many others, who cannot

spend two days in the week, to read the word of

God, and acquire the elementary principles of an education.

The day school, still under the superintendence of another Tyler, is steadily improving in progress among the slaves, and the opportunities for its expansion are vast.

Answer. This power of Britain is mentioned in contrast with the supposed absence of a similar power in this country. Now it so happens that every slave in the United States is held by virtue of legislative authority; and the same power that holds him, is competent to release him. Great Britain declared her slavery should cease on a certain day. New-York had previously done the same. So might Georgia, and every other slave State. They are all as free, sovereign, and independent, in relation to slavery, with their respective territories, as Great Britain herself. Hence, the extinction of slavery arises from the want, not of the power, but of the will, to abolish it.

Answer. This power of Britain was saved; because, by force of arms, Britain could at once quell all attempts if rebellion.

Answer. British emancipation was save; because, by force of arms, Britain could at once quell all attempts if rebellion.

Answer. This implies that emancipation endangers the safety of the community. In other words, that injustice, cruelty, and oppression, are conducive to public tranquillity; and that it is hazardous to trust justice, and mercy, unless it is supported, by an army of force, from the malignancy of those we have benefited.

In my opinion, duty, and of course, policy, require the competent authorities immediately and unconditionally to abolish property in human beings, wherever it is held; and the more extensive is this property, the more obnoxious and imperative the duty and policy of abolishing it. Now, beg to bear in mind, that whenever I speak of the word *slavery* in this letter, I mean nothing more or less than *PROPERTY IN MAN*; in the terms of the slave code, "Slaves are chattels personal."

The opinion I have just stated, is founded not on philosophical reasons, nor on the deduction of observation and inference, but on the simple fact of common sense.

Answer. I have not, until now, had leisure to look about me, and ascertain what breeds your assaults

have made in my abolition fortress, and how I can best counteract your approaches. But hostile as is your letter to my cherished opinions, it has given me great pleasure, because it shows that you are in search of truth, and will, I doubt, ultimately find her, although you are just now on a wrong track. The anti-slavery cause needs no true friend than honest disinterestedness, and does not need more formidable than indifference.

In my opinion, duty, and of course, policy, require the competent authorities immediately and unconditionally to abolish property in human beings, wherever it is held; and the more extensive is this property, the more obnoxious and imperative the duty and policy of abolishing it. Now, beg to bear in mind, that whenever I speak of the word *slavery* in this letter, I mean nothing more or less than *PROPERTY IN MAN*; in the terms of the slave code, "Slaves are chattels personal."

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NATIONAL ANTI-SLAVERY STANDARD.

of wandering hunters hung before breakfast, for sport, and their scalps nailed over the door of United States port.

Frags of these things lay about them, but were told as good jokes, by military officers, over their wine; but the frightful amount of our national guilt toward these people, is known only to the All-Seeing.

Some incidents which are recorded, imply the character of thousands more unwritten and unrecorded. We copy one from the Biography of the Apostle Elliott, by Dr. C. Francis:

"A barn in Chelmsford, Massachusetts, full of hay and grain, was burst to the ground. This was after it had been discovered to have been done by scalping Indians of the native party. But the scalping of the place was once done by the Christian Indians of Wamessit; and in the heat of resentment, without enquiry, determined on revenge. Fourteen men were sent to Wamessit to avenge the wrongs, and called to them to come out. When they, supposing no harm, appeared, two of the men fired upon them. One was killed, and five women and children were wounded. The murderers were soon arrested, and brought to trial, and condemned to death. It was in justice under the influence of popular exasperation."

CALIFORNIA.

The rumor of the cession of this valuable territory to the United States, has already given a new direction to the spirit of adventure and of speculation in the West.

A company has been formed in Missouri for colonizing at that country; and if we may believe the newspaper statements, many persons are preparing to emigrate thither. In view of this, the Mexican minister at Washington, has issued the following notice:

TO THE EDITOR OF THE DAILY MEXICAN,

Washington City, D. C.,
December 24, 1841.

SIR.—Having seen in your paper of yesterday an article in the *New Orleans St. Louis Register*, in which the people of that country are engaged to settle in California, under the pretense that the Mexican government will give liberal grants of land to persons that shall take the oath of allegiance, and conform to the doctrines of the Roman Catholic church; I desire to inform you that the Indians who may feel desirous of removing to California, in their belief, that the Mexican government will never honor their claim to the territory with which they are connected, and that far from it, is expected provided by a law, enacted the 11th of March last, that no foreigner will ever be permitted to colonize or purchase lands or property in the country, without the express consent of the government of Mexico.

Knowing, as I do, that such permission has ever been granted to any person or corporation whatever, and believing that the same is contained in the *St. Louis Register*, a mere scheme of some land speculators, who wish to take advantage of the credulity of the ignorant, I think it proper to inform the public this country, that the Indians are not entitled to any territory with which they are connected, and that far from it, is expected provided by a law, enacted the 11th of March last, that no foreigner will ever be permitted to colonize or purchase lands or property in the country, without the express consent of the government of Mexico.

Some Indians, looking at the historical pictures in the capital in Washington, said, "There is the Old World coming to the New, and the New welcome it, and gives it corn."—The next picture is a Treaty with the white man, and he cheated the Indians. There are Porochas saves Capt. Smith from death; and in the very next panel, Boon is murdering two Indians. "We give you corn; you cheat us out of our lands; we save your life, you take our ears off." The history of the settlement of this country, written by an Indian, would form a forcible contrast to the record as it now stands. It is the misfortune of encivilized nations, that their enemies are their only historians.

In the picture of Boon, at the capitol, the whole ground in that panel is occupied with the Indian already killed; so that when the other fell, he must needs lie on the body of his comrade. Mr. Burgess remarked upon this defect, with biting sarcasm: "It truly represents our dealings with the Indians," said he, "for we have not left them even a place to die upon."

The only exception to this cheating and exterminating policy, is found in the Society of Friends. William Penn treated the Indians as a Christian would treat brethren; and the confidence he inspired, exists even to this day. Let those who doubt that the Indian's soul is as susceptible to kindness as other men's, read the following touching address of the Seneca chiefs to a committee of Friends, appointed to inquire into their concerns, and if possible save them from the effects of a fraudulent treaty:

"Brothers—We know you love us. The Great Spirit has taught you to do so. Your ears have been open to hear our cries; and your hearts inclined to help us in our distress. We cannot afford to let you go. We have nothing to give you in return, but our gratitude—this you have fully and completely."

Brothers—When your fathers were led to believe you were the strength of the nation, they gave you their lives. Things have greatly changed; you have become great and strong, and we poor and weak! You are now paying for what our fathers done."

Brothers—Our power is great indeed! If this you are not aware of, then give it to us now! Tell us in our distresses; but the chisel of the white man has grown accustomed to grow light, at the loss and expense of our substance. Give us your power, and we have but come too heavy for us to endure."

Brothers—The land company who have caused us all trouble are now about to survey our land; they have no right to do so. They pretend as if own it all, and we must give up our power to sell our timber, and commit the proceeds to their use. These things give us much pain of mind."

Brothers—We have not little to say: our mouths are almost closed; our hopes are in you. Farewell!"—S. M. C.

LETTER FROM WASHINGTON.

DECEMBER 25, 1842.

In the Senate, on Friday, 23d, Mr. Benten made a speech of considerable length on the articles of the Ashburton treaty relating to the suppression of the slave-trade. The question was upon the adoption of resolutions, heretofore submitted by him, calling upon the President for further information, if there he any in his possession, official or unofficial, in relation to those articles, and the connection, if any, of the quintuple treaty, with the same. Mr. Benten seemed to suppose that a threat had been put forth in some form, by somebody, that if we would not execute our own laws for the suppression of the slave trade, they would be executed for us; and that the stipulation to provide and maintain an American squadron on the coast of Africa, for the same purpose, was made under the same threat.

It were the fact, however, it was occasion for fighting, not for treating. He called the instant squadron a tribute of ships, men, and money, paid to purchase exemption from a hostile interference of the five great powers in our peculiar concerns.

I wished to know whether the slaves had been discussing our conduct; and thought that the Secretary negotiator, Mr. Webster, should be rebuked, if he had yielded to a threat of searching our vessels, provided we did not avert it by maintaining a squadron of our own, for that service.

To Correspondents—Delay in the publication of several communications has been unavoidable, during the last fortnight, in consequence of being unusually pressed.

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